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OUR DIOCESE IN HONAN

ANGELICAN CHURCH OF CANADA
GENERAL SECRETARIAT

M. S. C. C.

1914



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VII.

OUR DIOCESE IN HONAN

The Soil. Sowing the Seed. The Sowers.

The Soil

NOTES

As this account was printed for insertion in "Our Opportunity in China," the pages and references, as well as the questions at the end, are incomplete without the rest of the book.

The following corrections are needed to bring the matter more up-to-date:

REV. G. E. SIMMONS, Sweichou, Kweitch Prefecture.

REV. A. J. WILLIAMS, Kweitch, Kweitch Prefecture.

Each of these men superintends the work
of five stations.

MRS. JONES, in England owing to ill-health.

MISS BENBOW, Evangelistic work within the City of
Kaifeng.

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VII.

OUR DIOCESE IN HONAN

The Soil. Sowing the Seed. The Sowers.

The Soil

(For Statistics see Table, page 113.)

In the very heart of China lies the Province of Honan, entrusted for evangelization to the Canadian Church by the voice of the Anglican Communion at the Shanghai Conference in 1907.

The yellow waters of the Hoang-Ho flow on its northern borders, and lesser streams intersect the whole Province, so that it is easy to understand on the one hand, the extreme fertility of the soil, and on the other, the frequency of death and famine through such floods as occurred in 1910-11. Yet in the North-East of the Province, round Kaifeng, the capital, is a comparatively dry and sandy region where lack of water sometimes causes famines, as in 1913, when no rain fell for over six months. Then the dust blows in storms on the high winds of spring, sifting through every crack and cranny of the houses in the towns, and smothering the growing crops in the country districts.

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The climate is very much like that of Ontario, but without its mantle of snow in the winters, which are extremely dry.

As might be expected in such a fertile district, the Honanese are largely employed in farming. Simple and honest, healthy in spite of their disregard of the laws of personal and public hygiene, they live much as their ancestors for a thousand generations have lived, in villages thickly sown all over the Province. These offer a boundless and comparatively untouched field for itinerating and evangelistic work.

Yet there are also many towns, each one belted in by its broad wall, wherein dwell the students (literati), Government officials, merchants and artisans, who make up the main constituents of Chinese city life. Kaifeng, the capital of Honan, has a population of 200,000.

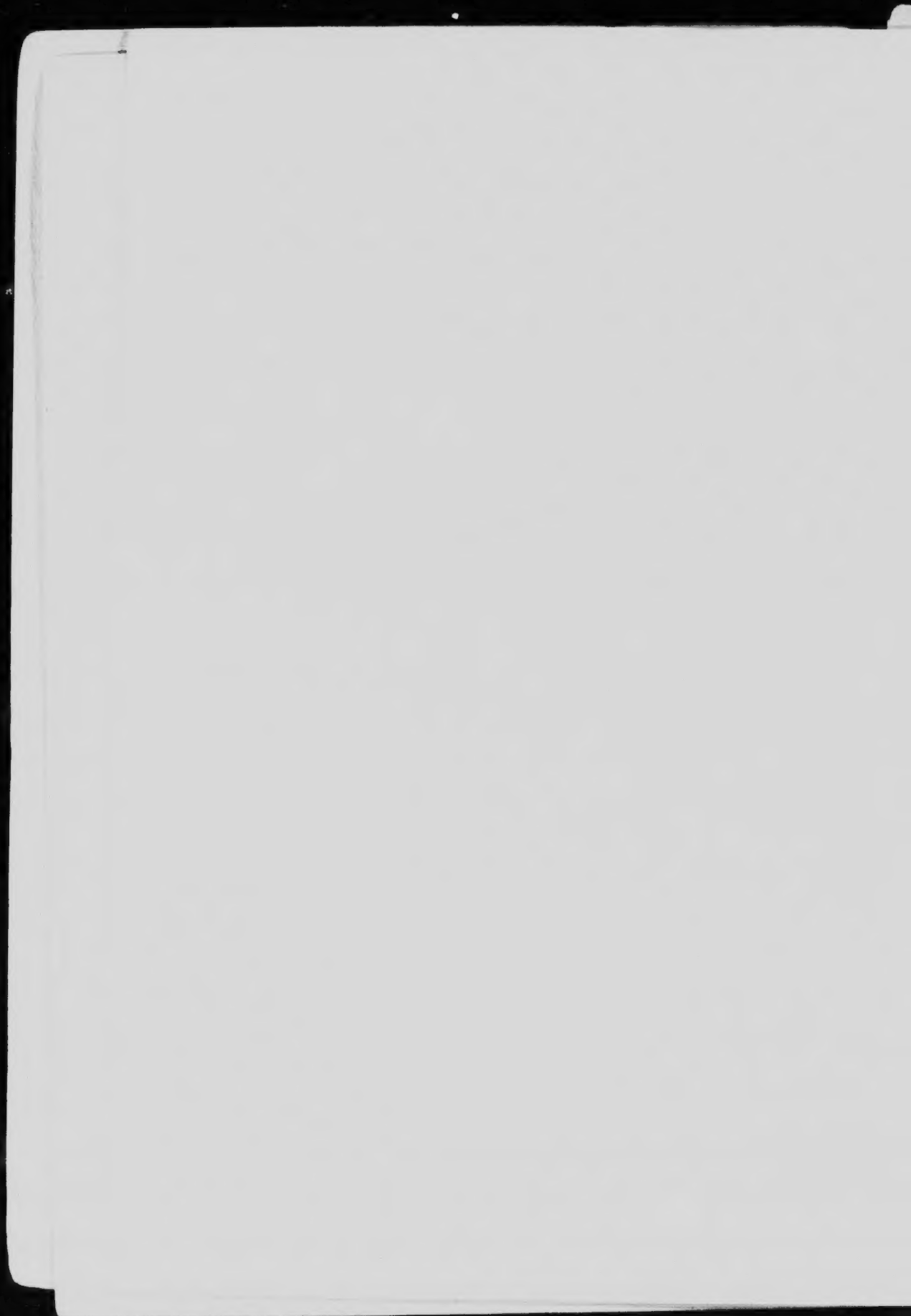
It is in these towns that the new ideas and new methods of life are first eagerly discussed and then adopted, and it is here that Christianity will be most critically considered and tested.

China is but just emerging from a revolution which dethroned the ancient dynasty of the Manchu Emperors, and changed the Empire into a Republic. Honan lay outside the seat of actual warfare, but felt the outer eddies of the storm-tossed waves. For weeks, the Bishop's house was guarded by a sentinel, but the Church suffered no loss except that of two little organs, destroyed amongst other stores before they reached their destination in Honan.

But the permanence of this form of government is not yet assured, and the Great Powers are slow in



Honan Staff, 1912



recognizing it. The President, Yuan Shih Kai, is not a professing Christian, but is markedly favourable to Christian influence, and Dr. Sun Yat Sen, who led the rebellion and refused the presidency in favour of Yuan Shih Kai, is an earnest and devoted follower of Christ. One who knows him well, describes him as "the most perfect character I ever knew . . . a living expression of the Sermon on the Mount."

Thus Christianity is now one of the many ideas intertwined with the new political régime.

As in Europe in the sixteenth century, the Renaissance of Learning, Political Revolution, and the Reformation of Religion, came hand in hand, so it is to-day in China. A new life demands a new philosophy of life : and herein lies to-day the unique and transient opportunity for Christianity in China.

For the old religions cannot meet the demand laid upon them by the new régime.

Confucianism has ceased to be the State religion of China. It is in reality a system of philosophy, not of faith ; it does not satisfy the needs of the soul.

Buddhism is a ritual rather than a religion : its very priests do not understand the prayers and ceremonies which they mechanically perform. This is no religion for an awakening nation.

Taoism is an antiquated scientific system : and modern science has read its death sentence.

Mohammedanism, which elsewhere is equalling and out-distancing Christianity in the race to capture the heathen for an inheritance, is hindered in China by the very fact of its success. On the Republican flag of China are five stripes, each representing one

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of the five nations of the Republic. The bottom stripe is black, and represents the Mohammedans. If a Chinaman becomes a Mohammedan he therefore changes his nation as well as his creed, and this is likely to act as a deterrent to the patriotic Chinese.

The educated classes are openly discussing the form of religion which shall be adopted in China, and the newspapers almost daily refer to Christianity as an universal religion for all people.

What, then, can hinder the acceptance of Christ in China?

Nothing but the apathy of the Christian Church. How can the Chinese hear without a preacher? And how can they preach except they be sent? And how can they be sent unless we send them?

We must, however, guard ourselves from the error of thinking that the old things have entirely passed away in China. The new leaven is working in the large towns, and among the educated classes, but China is a big "lump"; and the old ways—some bad, some good—still exist in the remoter parts of the country and among the unlearned people.

When Bishop White wrote his report from Kaifeng in December, 1912, he could say: "on the walls of the city are hanging heads of men who were executed without trial and under the ghastly and barbarous methods that have prevailed for hundreds of years."

The same testimony is borne by missionaries in other parts of China. There are thousands of Chinese to whom the Revolution is merely a name, if indeed they have ever heard of it, and who are still as bitterly opposed to the Westerners as were the Mandarins in older days.

Nor is the coming of the new régime an unmixed blessing. Christianity is not always the better for its connection with modern civilization. The commercial dealings of Christendom are not always governed by the principles of the Sermon on the Mount, and the British missionary has sometimes to blush when he recalls the connection of the British nation with the opium trade !

The very speed with which new ideas are being adopted is a source of danger. Take for instance, the change in the position of women.

In one part of China, women are sitting in a House of Representatives ; in another, they are still binding up the feet of the baby girls.

Foot-binding is undoubtedly an evil : but the best remedy is not to tear off the bandages from the deformed feet and bid the women walk and run like the athletic Western girl. This would be to expose her to unnecessary suffering, and perhaps danger. So it is also when a class, long tied and bound by custom, is suddenly freed from all trammels and sent out, all unprepared, into a new world of experience. A Chinese statesman said lately that the greatest need of New China was education for its women.

It is for Christian women to see that that education shall be founded on the Christianity which can guide the women among the perils of a new and unexpected freedom.

It is in soil so manifestly prepared for the reception of Christianity that the Canadian Church was called to work by the Shanghai Conference of 1907.

On November 30th, St. Andrew's Day, 1909, in St. James' Cathedral, Toronto, William C. White was consecrated to be the first Bishop in Honan.

His consecration marked the adoption of a policy of "Canadian Fields" abroad, by which the M.S.C.C. undertook responsibility for all Anglican work in a given district by agreement with the other branches of the Anglican Church.

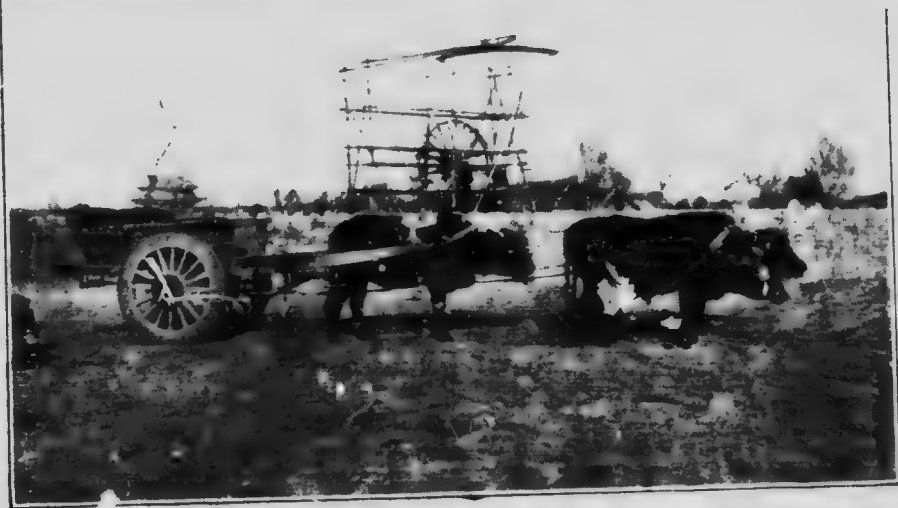
Bishop White was no new recruit. He had worked since 1897 under the C.M.S. in the Province of Fuh Kien, and when he went to Honan, he took with him four Christian Chinese, sent by his old mission to help in his new sphere of responsibility. With him also went Mrs. White, always a faithful "helpmeet" in her husband's missionary labours.

Sowing the Seed

We have seen that the soil of China is in a highly receptive state for the implanting of new ideas of all kinds. The Revolution has cut through the age-hardened crust of custom like a plough, and the furrows lie waiting for the seed.

"The seed," as St. Matthew says, "is the news of the Kingdom"—the seed always the same, though the methods of sowing vary.

It may be sown broadcast on the face of the land or the surface of the waters, as in street-preaching or itinerating work, or services and meetings open to all comers, such as were begun last year at Cher'iu by our Chinese Deacon, Mr. Wei. When the Bishop visited the place, two months after the inception of



1. St. Andrew's College School, Kaifeng.
2. Hauling Brick for St. Andrew's College School, Kaifeng.

the work, he found the meeting-house "packed to overflowing with merchants and literati."

But the method of broadcast sowing, though an essential part of all missionary work, is not the method upon which the work in Honan is being built up.

From the beginning of his episcopate, the Bishop has declared in favour of the slower method of evangelization through education.

To teach English or other secular subjects to a class of boys or girls may seem an indirect way of evangelizing the Chinese ; yet educational missions have abundantly demonstrated their value as an evangelistic agency.

In the Honan Boarding Schools, the Bishop reports after less than two years' work that twenty per cent. of the boys and thirty per cent. of the girls are candidates for Holy Baptism.

Each child who goes back to a heathen home and repeats the lessons he has learnt at school, becomes an effective missionary, and the fathers and mothers, uncles and grandmothers, come to the "Gospel Hall" curious to hear more of the new teaching, becoming first enquirers and then converts.

After a few years the Christian schools supply candidates for the posts of catechists and Biblewomen, and, later still, the pastorate of the Native Church is supplied from the "old boys" of the schools.

It is through the Native Church that China will be most quickly and effectively evangelized. This is the object which the Bishop has set steadfastly before him, and which he is endeavouring to accomplish by building schools for boys and girls, with a training

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department for Theological students. The spirit of the Western missionary in face of a Native Church must be that of John the Baptist before the coming Messiah—"He must increase, but I must decrease." In China, this has been clearly recognized. To train up, by slow and thorough methods, even a dozen native catechists means, not only twelve individuals won for the Master, but the foundation of a Native pastorate, able to assimilate the truths of Christianity and present them coloured by Chinese thought to their brethren. Was not this the way of the Master? How much time He spent in teaching the twelve: how comparatively little in addressing the multitudes!

When He dealt with the multitudes, it was often through manifestations of His power of healing; and medical missions have always been one of the magnetic forces of Christian missions.

Originally, a medical mission was not included in the plans for the Diocese, as other missionary societies had taken up this side of the work; but the appalling need for such help has led to the establishment of a hospital and medical training institution at Kaifeng, and another hospital is sorely needed in Kweitch. When we read that in the five-sixths of Honan which lie to the south of the Hoang-Ho, there is only one missionary doctor for each six million people, there seems little fear of over-lapping.

In the medical work, as in the educational, a department for training native Chinese doctors has been founded in connection with the hospital, so that the Chinese Church—already organized for missions—

shall have its own medical missionaries ready to send to their unevangelized countrymen.

To use the Chinese to evangelize the Chinese is not only the quickest and most effective way of reaching the masses of the people : it is also the most economical, since ten Chinese workers can be supported by the money necessary to pay one Western missionary.

But I hear someone say, "Then there is no need for Canadian missionaries for Honan?"

Not so. There is now in China a most urgent need and a most glorious opportunity for the ablest young men and young women of our Church inspired by the desire to serve Christ and His Church in a country which offers to-day the most receptive field in the world for "the seed which is the news of the Kingdom." To mould the lives of men and women who will themselves be called upon to mould the destinies of a mighty race—this is the task which lies before our missionaries to-day in Honan.

Truly such a task should call forth volunteers educated and trained for their work, ambitious to invest their lives in that enterprise and at that moment which offers the most splendid returns to the Kingdom of Christ.

But we must not leave the subject of seed-sowing without chronicling the organization of the "Holy Catholic Church of Christ," which is destined to play a leading part in the evangelization of China.

"The Anglican Communion in China has been organized into the Chung Hwa Sheng Gung Hwei" (Church of China). For some six years preparations "had been going on to join up all the Anglican

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"Dioceses in China, and in Shanghai, April 18th
"to 26th, 1912, a fully representative Conference
"of laymen and clergy met, which before closing
"organized the General Synod of the Chung
"Hwa Sheng Gung Hwei. One Canadian, three
"American and seven English Dioceses were repre-
"sented, and it is gratifying that our Canadian
"Diocese of Honan should from the first be incor-
"porated in this new national Church now brought
"into being. We use "national" advisedly, because
"the name "Chung Hwa" accepted by our Church
"three years ago is now the official name of the new
"Republic, because our Church in every Province in
"China is now joined in one organic body, because
"our Chinese Christians of these Provinces have so
"spontaneously and heartily thrown themselves into
"this movement that its success is well assured, and
"more than all, because by many tokens God's Holy
"Spirit has obviously brought this about, and we
"believe the growth and development will consequently
"be a living one permeating the whole nation. This
"is already seen in the fact that this first Synod took
"steps for the formation of a Board of Missions, and
"for the inauguration of a mission or missions of the
"Chinese Church, thus recognizing that the Church
"should in her corporate capacity be a missionary
"Church."

The institutions of the Diocese are as follow
(see illustrations) :

1. *St. Andrew's School for boys and young men.*

In 1912, 51 boys, 5 of whom were "proctors"
responsible for discipline, with excellent results.



The Cadet Corps, St. Andrew's College School, Kaifeng, 1912

20% are Catechumens. The Mission charges tuition fees and provides teachers and servants: the boys provide books, food, uniform, etc. The school is already full.

2. *St. Mary's Hall for Girls.*

The native house used during 1911-1912 was full with 38 girls, 30% of whom are desirous of Baptism. Applications from 100 scholars have been received, more than enough to fill the new building, and making the erection of an east wing urgently necessary. Miss Robbins is in charge.

3. *St. Philip's Divinity School.* (Has as yet no building.)

1912. Eleven students, six converts of our own mission and five from other missions, taking a four years' course.

Each student receives an allowance sufficient to support himself and his family (all the students are married) on condition of remaining in the employment of the mission for a term of years equal to the length of their training.

A building for these students is urgently needed. The students lived last year in the Bishop's house.

4. *Door of Hope.*

1912. Twenty-two orphans, rescued after the famine of 1910-1911. Work cannot be extended for lack of workers, though there is great scope for rescue work.

5. *Medical Work in Kaifeng.*

(a) Dispensary for men already open under Dr. James Chen, from Fuh Kien.

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(b) St. Paul's Hospital for Women and Children in process of erection.

(c) Site of the ancient synagogue of the Jews purchased for men's hospital.

A hospital is badly needed in Kweiteh.

The Sowers

RIGHT REV. WM. C. WHITE, D.D., Bishop in Honan.

Worked under C.M.S. from 1897-1909.

Consecrated Bishop, Nov. 30th, 1909.

Reached Honan, March, 1910.

Policy.—To work on the educational method, building up a Native Church, which aims to be self-extending, self-supporting, and self-governing. To pay all native agents a living wage, using only well-equipped workers who are capable of dealing with the educated as well as the illiterate classes.

CLERGY.

Rev. G. E. Simmons. 1910. Kaifeng.

Learning language. Teaching in St. Andrew's School.

Rev. A. J. Williams. 1912.

Learning language. Teaching in St. Andrew's School, Kaifeng. Visited Kweiteh Fu.

Rev. W. M. Trivett. 1912.

Language study. Teaching in St. Andrew's School, Kaifeng. Visited Kweiteh Fu.

Rev. N. L. Ward. 1912.

Language study. Teaching in St. Andrew's School, Kaifeng. Attended Shanghai Conference. Ordained Priest on Trinity Sunday.

Rev. R. S. Tippet. 1913.

Language study. Living in St. Andrew's School.

MEDICAL MISSIONARIES.

Dr. Paul Helliwell. 1912.

Visited hospital work in Shanghai.

Studied language in Kaifeng.

Operated on successfully for appendicitis at Hankow, Jan. 1, 1913.

Dr. Margaret Phillips. 1913.

Formerly worked under S.P.G. Built hospital in Ping Yeng (see page 104 illustration).

Miss Howland, Nurse. 1912.

Language study. Living in Bishop's house.

WOMEN WORKERS

Mrs. White. Kaifeng. 1910.

In charge of Door of Hope ; and also of Bible-women's Work.

Miss K. Robbins. Kaifeng. 1910.

In charge of Girls' Boarding School, opened March 12, 1912. Spent July and August in mountains.

Mrs. Jones. 1910. Kaifeng.

Language study. Women's meetings and visiting with Biblewomen. Lives at St. Mary's School.

Mrs. Simmons. 1910. Kaifeng.

Language study. Women's meetings. Visited Sweichu.

Miss Benbow. 1912. Kaifeng.

Deaconess. Language study. Living at Girls' Boarding School.

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Miss Nash, 1912. Kaifeng.

Language study. Living in Bishop's house.

CHINESE AGENTS.

Rev. Wei Fu Yung.

Dr. James Chen.

Eight teachers and catechists.

Two probationary catechists.

One colporteur.

Three Biblewomen and teachers.

Adding together all workers, Canadian and Chinese, there is now a staff of thirty-one. As there are about thirty-five million people* in Honan, the staff of the Diocese cannot be considered too numerous !

Yet the sowers on the field are not the only workers.

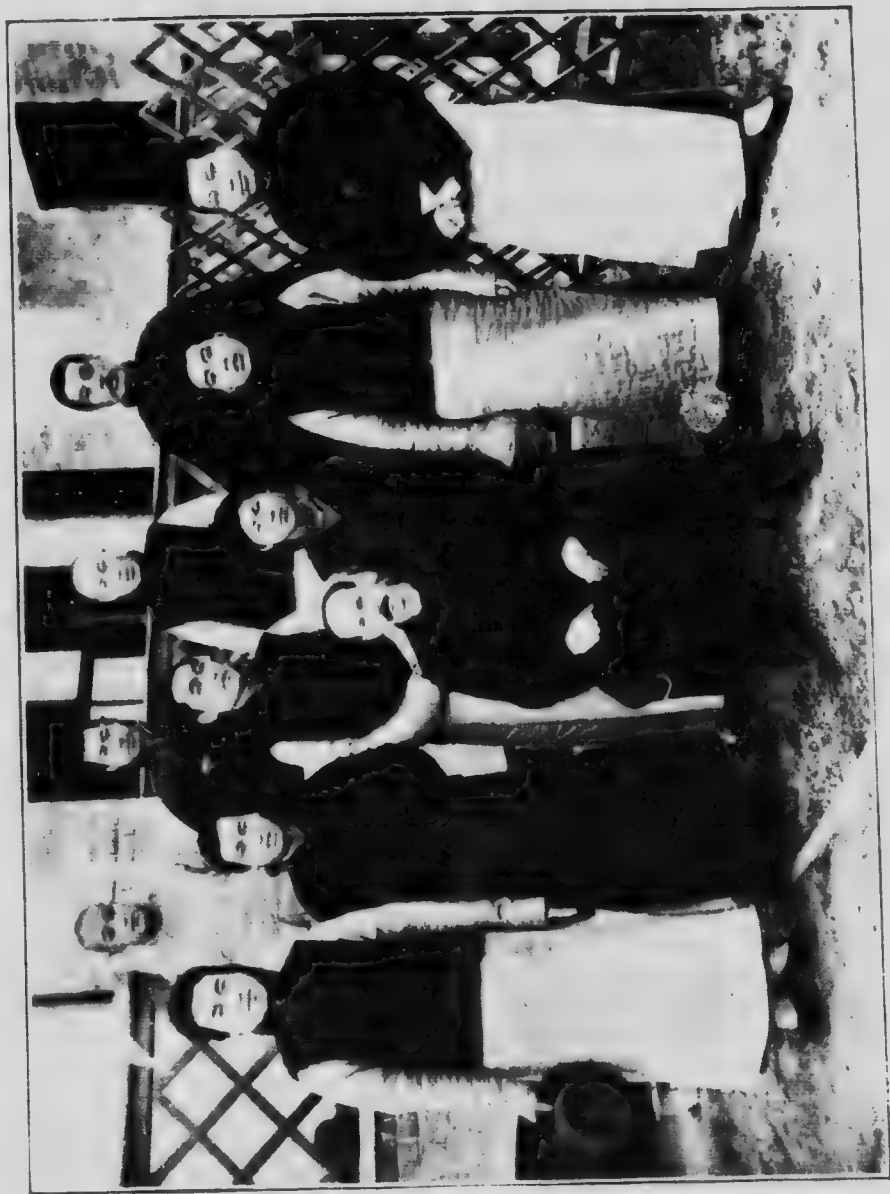
We also, at home, who are praying, and thinking, and giving, for China, are co-workers with our missionaries.

The work in Honan is limited only by the degree of self-sacrifice to be found in the Church in Canada.

God has called us into a wide field : He has set before us an open door. Through that open door we have sent a mere handful of men and women, unable, with all their devotion, to cultivate more than the tiniest corner of our territory.

May God use the study of this great country, with its boundless possibilities, to call forth new zeal and devotion in the Church at home, so that every member in his vocation or calling, at home or abroad, may, feel the honour and grasp the opportunity of being "Workers together with God."

*These are the latest figures.



Theological Students, Kaifeng, 1912.



APPENDIX

AIM AND SUGGESTIVE QUESTIONS FOR EACH CHAPTER

These questions are intended, primarily, to stimulate thought on the part of the reader. A few of them, however, may also be used in Study Class although care in selection should be used by the leader.

CHAPTER I.

AIM—From a study of the country and people to decide what our attitude in the future should be towards the Chinese.

1. How do you account for the vague and more or less imperfect and distorted ideas held in the past by people of Europe and America regarding the Chinese, and vice versa? Illustrate your answer by stating some of the views held.
2. How does China compare with (1) Japan; (2) the British Isles; (3) Canada?
 - (a) In latitude?
 - (b) In area?
 - (c) In population?
 - (d) In the length and continuity of its history?
 - (e) In material resources, climate, language, class distinctions?
3. What evidence have we of the early development of the Chinese race and how do you account for their falling behind in more recent times?
4. What are some of the more outstanding characteristics of the Chinese as a race? What characteristics make them desirable or undesirable Canadian citizens? (See also Chapter VI.)
5. What indications were there during the past century of the opening up of China to the rest of the world, and what were some of the internal conditions that rendered this desirable?
6. What are some of the most important changes that have already taken place? What danger has China incurred through some of the recent changes?
7. In view of China's material resources, her population, the character of her people, what should be the attitude thereto of the Christian Church? What special claim has China on the Church in Canada at the present time?

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CHAPTER II.

AIM—To understand the most conspicuous ideals of the Chinese race, and their relation to the Christian ideal.

1. Illustrate the influence of ideals among persons of different ages and classes in our own country.
2. Which is nearer to the type described by our Lord as "happy," the ideal hero of the Chinese or of the Anglo-Saxon?
3. Can the fruit of the Spirit be expected to ripen in China? See Gal. V. : 22, 23.
4. What form of Government would you expect to be permanent in China? Give your reasons.
5. What contribution are the Chinese likely to make to the solution of social problems of the world?
6. What may Christianity hope to gain from a strong Chinese Church?

CHAPTER III.

AIM—To understand the religious ideals of the Chinese as expressed in their non-Christian religions, and their need of Christianity.

1. What should be the attitude of the Christian towards the non-Christian religions of the world? Why do we send missionaries where such religions exist?
2. What are some of the fundamental and vital differences between Christianity and all non-Christian religions?
3. What particular element was supplied by each of the three great non-Christian religions of China and wherein did each fall short of Christianity. (See also Chapter VI.)
4. Account for the failure of Taoism to satisfy the religious cravings of the Chinese.
5. Why is Confucianism sometimes classed merely as a system of philosophy and not as a religion? In what sense was Confucius a "schoolmaster" to bring the Chinese to Christ?
6. Account for the spread of Buddhism in China as compared with its decay in India.
7. If you were a missionary in China, what sayings of Christ would you choose to quote to a Buddhist enquirer?

CHAPTER IV.

AIM—To learn from the early efforts made to plant Christianity in China lessons that will help us in our own work.

1. What are some of the motives that should impel Christian men and women to go to China? What is the highest motive?
2. Contrast the missionary zeal of the early Christian Church as evidenced in the case of China with that of the same Church later on. What explanation can you give for the difference?

SUGGESTIVE QUESTIONS

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3. What were some of the main causes for opposition on the part of the Chinese towards the early Christian missions in that land?
4. What lessons can we learn from the history of Nestorianism in China? Of the early Roman missions, also of the relations of these various missions to one another?
5. Contrast the position of the individual missionary in relation to his work in these early efforts with that of the modern missionary.
6. Who were :
Xavier; Kublai Khan ;
Ricci, Ignatius Loyola.
(50 words to each).
7. Has China ever asked for Western learning before our day?

CHAPTER V.

AIM—From a survey of the efforts put forth in more recent years by Christian missionaries in China, to get a clearer idea of the situation facing us now.

1. Estimate the debt missionary workers in China owe to Robert Morrison.
2. Into what different classes may we divide missionary workers?
3. In what ways has Great Britain helped and hindered Christian missionary work in China? Trace England's connection with the opium traffic in China.
4. What relation does the work of the Bible Society and of Literature Societies bear to the missionary?
5. Sketch the history and work of the London Missionary Society and of the China Inland Mission.
6. In what ways do the introduction of modern means of transportation, Western commerce and Western learning, etc., affect the work of the Foreign Missionary? (See also Chapter VI.)
7. Contrast the China of Morrison's time with the China of to-day.

CHAPTER VI.

AIM—Through a study of the work of the S.P.G. in North China to grasp the possibilities of the future.

1. What reasons would you give for stating that to-day is the day of Christian opportunity in China?
2. Why is so much emphasis being placed at the present time on Christian educational work in China, and what scope is there for so much work?
3. What justification, if any, is there for the statement that England has ceased to be strategically the most important sphere of the Church's operations?
4. Describe briefly the character and importance of woman's work in China.

CHAPTER VII.

AIM—To grasp the magnitude of our Canadian responsibility and opportunity in Honan.

1. Compare the area and population of Honan, China, with that of Canada.
2. Compare in character and importance the work in rural parts of a mission field with that in cities and towns.
3. What causes brought about the revolution in China, and how can you account for the new type of government?
4. What reasons have we for claiming that the present time presents an unique opportunity for missionary work in China?
5. Outline the work undertaken by the Canadian Church in China and discuss the importance of each kind.
6. Give a brief outline of the present position of the Anglican Communion in China.

